

40239/P L P 7
C 157 37

ADDRESS

DELIVERED AT THE

NEW-YORK INSTITUTION FOR THE INSTRUCTION

OF THE

DEAF AND DUMB,

DECEMBER 2d, 1846.

BY HARVEY P. PEET, A. M.,

PRESIDENT OF THE INSTITUTION.

WITH AN APPENDIX CONTAINING THE PROCEEDINGS AT THE
DEDICATION OF THE CHAPEL.

NEW-YORK:

EGBERT, HOVEY & KING,

PRINTERS TO THE INSTITUTION.

1847.

305408

ADDRESS.



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

<https://archive.org/details/b30375204>

A D D R E S S .

THE purpose, for which we are here assembled, is two fold, or at least, may be regarded in two points of view. In accordance with a usage handed down from the dedication of the first temple built to the true God, we have met to consecrate this room to its appropriate purpose, the worship of the Creator.

Institutions of enlightened benevolence are the peculiar growth of a Christian soil. While the charity of the Hindoo, or of the Mussulman, is satisfied with relieving bodily want and suffering, it is only where the light of the Bible shines, that the innate worth and high destiny of the individual man are acknowledged—that we find means provided for the moral and intellectual elevation of the unfortunate portions of our race. More particularly is this true of institutions for the education and instruction of the deaf and dumb. In Christian lands alone, are such institutions to be found. Unknown in the palmy days of ancient learning, they are equally unknown among the most enlightened modern nations of any other faith. How appropriate, then, that an institution for the deaf and dumb should contain a Chapel set apart to that worship which the Bible enjoins.

Instructors of the deaf and dumb, have been the honored instruments of fulfilling a prophecy, that, in the days of the gospel, “the deaf should hear the words of the book.” Within these walls, they do hear the word, with the ears of the understanding and the heart.

You see before you, a deaf-mute congregation, numbering,

at this time, two hundred souls ; a number, which, judging from the past, will probably be greater in time to come. These two hundred youth, and many hundred besides in this land, are, by an afflicting dispensation of Providence, cut off from the most important of the religious privileges enjoyed by their neighbors and kindred. The most efficient of the ordinary means for awakening, reproof, exhortation, instruction and consolation,—the word of truth, warm from the living lips, is lost to them.

But the God of Mercies, while he has closed the ears of the deaf mute, has given him a language addressed to the eye ; a language, which, in the hands of those practised in its use, is superior to speech in graphic fidelity of narration, and in power over the passions. Through this, the instinctive language of man, we seek to restore our unfortunate brethren, not only to the social and intellectual, but above all, religious privileges from which they seemed shut out forever. For this sacred purpose this beautiful and commodious room has been constructed. Its arrangements and proportions we have endeavored to make not unworthy of its object ; and though the voice of prayer or of exhortation, of praise or of thanksgiving, will not here be heard, yet we trust that He who searches the heart, and who has, in times past, vouchsafed to our silent worship, the evident influences of his Holy Spirit, will not withhold his continued blessing.

To the Triune God, the Father, the Son, and the Holy Ghost, we dedicate this Chapel. Within these walls, with the returning light of every holy Sabbath, under the guidance of thy truth, faithfully explained and illustrated, let the sincere homage of the heart be paid.

With the incomings of the morning and the evening, under a deep consciousness of human frailty, ignorance and sin, let

humble and united prayers ascend to Thee, who dost sustain, enlighten and sanctify.

To Thee we consecrate this Platform. Let it never be desecrated by "teaching for doctrines the commandments of men;" but may "the sincere milk of the word" be imparted to these lambs of thy flock, gathered into this fold, "that they may grow thereby," and be nourished up into the stature of perfect ones in Christ Jesus.

"Arise, O Lord God, into thy resting place, thou and the Ark of thy strength," let thy servants "be clothed with salvation," that thy people may offer to Thee the incense of grateful praise.

I hope it will not be deemed a departure from the dignity of the occasion, if I allude to a beautiful and time-honored custom derived from our father-land, known by a homely, but expressive *Saxonism*. The *Housewarming* is a family festival, held not only, as the name imports, when the first fire is kindled on the hearth of a new dwelling, but also, when an old mansion has been enlarged and rendered more convenient and comfortable. Such an event, crowning perhaps years of labor and anxiety, is an evidence of prosperity. It demands something more than the every day manifestations of gratitude for the favor of Providence. It forms a suitable occasion to draw closer the ties between friends and fellow laborers in a common cause; to revive the memory of interesting events; to draw salutary counsels from the past, and to leave the true picture of the present on record, for the benefit of our successors.

The completion of the large additions, recently made to the buildings of the Institution, forms an important epoch in its history. The continued prosperity of which it is the evidence, and the capability of yet higher usefulness which it secures, while they reflect honor on the city and State, of

which the citizens and the public servants have never refused a favorable hearing to the claims of the unfortunate, call for renewed expressions of devout gratitude to Him, by whose continued favor and blessing, the Institution has grown from the small and feeble beginnings which some of you remember, to its present eminence of reputation and of usefulness; and it will deepen our feelings of thankfulness to retrace, as far as time will permit, the causes which led to its establishment; the more important steps in its progress, and its present condition.

I need not tell you that the possibility of instructing the deaf and dumb, is comparatively a modern discovery. In ancient times, philosophers pronounced them incapable of mental or moral improvement; the civil law placed them on a footing with idiots, and the multitude regarded them as monuments of the divine displeasure, having the form without the faculties of man. Painful it is to reflect, how many of our fellow-beings, gifted with no weak or inferior faculties, and with an organization defective only in the auditory apparatus, were, by a blind and unhappy prejudice, thrust out from political and social privileges, and even from the ties of family affection, and cut off from the consolations of religion freely offered to the most wretched of the family of man, and inaccessible to them alone.

The first successful attempts to instruct the deaf and dumb, of which we have any record, date back a little more than two centuries and a half. From the latter part of the sixteenth century to the middle of the eighteenth, we meet, here and there, a man of benevolence and scientific research, who, urged in some cases, by personal affection, in others, by the love of philosophical experiment, has left a brief account of his successful labors in behalf of a few deaf mutes. In many cases, these early instructors commenced their task,

without being aware that others had preceded them. Thus for two centuries the art made little progress. Each teacher was obliged to invent his own processes, and the fruits of his experience, for the most part, perished with him, or when left on record, seldom fell into the hands of other early laborers in the same field. There were some instructors, also, who pursued the art as a source of gain. They endeavored to monopolize the instruction of the deaf and dumb children of wealthy families, and refused to disclose their processes except for a compensation, and under the seal of secrecy. It will easily be seen, that in this state of things, education was within the reach only of a favored few, and that the great mass of the deaf and dumb were left to their ancient doom of wretchedness and degradation.

A little past the middle of the eighteenth century, there arose three instructors, in different countries, whose zeal and success opened a new era in the history of the art. Thomas Braidwood, in Britain, and Samuel Heinicke, in Germany, founded schools which were the parents of many others. Each of these distinguished men devoted himself, chiefly, to the teaching of articulation, and the system of each still prevails, more or less extensively, in his own country. In the British Isles, however, the teaching of articulation, once nearly universal, is gradually falling into disuse, and even contempt, while the followers of Heinicke cling to it with a pertinacity not warranted by their success, though the German language is far more favorable for this branch of instruction than the English or the French.

But it was to the labors of the third instructor, more especially, that the deaf ~~and~~ **m**utes, of this age, are indebted for the precious privileges they now enjoy. In the year, 1760, there lived, in Paris, an ecclesiastic, named Charles Michael De l'Epée, a man of piety, genius and learning, and of

singularly warm and active benevolence. Chance one day directed his steps to the house of a lady who had two daughters deaf and dumb. The sympathies of the good Abbé were awakened by this accidental meeting. Having heard, perhaps, of successful attempts to instruct deaf mutes, but either ignorant of the modes of proceeding, or not satisfied with the principles on which they were based, he fell back on the resources of his own mind, and originated a system, now acknowledged, by the best and most philosophical instructors, to embrace the true principles of the art. In the practical application of his system, it is true, as in the first application of most great discoveries, there were defects which diminished his success; but these defects have been discovered and remedied by his followers; and if we may judge from the testimony of the most careful observers and competent witnesses, the system of De l'Epée, as it is now practiced in the schools of France and America, produces, for the great mass of the pupils, more solid and valuable results, than are attained under any other. The distinguishing feature of this method, consisted in the development and improvement of the language of gestures, the native language of the deaf-mute pupil, as being much the readiest and surest means of imparting knowledge and of explaining the value of words.

Far from endeavoring, like many of his predecessors and cotemporaries, to keep his processes to himself, or to make his art a source of gain, De l'Epée imparted his system freely to all inquirers, and defrayed, out of his own private fortune, the expenses of his own school. He even restricted himself in the necessities of life, that he might provide means for the instruction of a greater number of deaf mutes. His zeal, his writings and his example of self-sacrificing labor and disinterested benevolence, awakened a deep and abi-

ding interest, not only in France, but in several other countries of Europe. Declining rich presents, offered to testify the esteem of princes and emperors, De l'Epée begged and obtained the establishment of schools for deaf mutes. Instructors came from Austria, from Italy, from Switzerland and from Holland, to acquire his method and transfer it to their several countries.

After the death of De l'Epée, the Government of France assumed the patronage of his school, and his friend and disciple, Sicard, was placed at its head. This great man, devoted to his task, for thirty years, all the powers of a master mind, and all the resources of an uncommon erudition. He is supposed to have erred in dealing too much in metaphysical subtleties, and in making his processes too complicated and circuitous; but his success was, in some instances, very remarkable, and his works had a wide circulation, awakening the attention of many to the claims of the deaf and dumb, and preparing the way for the establishment of institutions for their instruction, of which the number has, within little more than half a century, increased from four or five to one hundred and seventy.

In our own country, amid the fluctuations of our migratory population, the turmoil of politics, and the exciting pursuit of wealth, the claims of the deaf and dumb were, for some time, overlooked. The possibility of instructing them at all was not generally known, and the possibility of collecting into one school a number, like that you now see before you, was never dreamed of. An unsuccessful attempt, to establish a small private school, was made in Virginia, about the year, 1811, and another in this city not long afterward, but it was not till 1817, that a beginning was actually made.

The pioneer in the cause, on this side of the Atlantic, was

the Rev. Thomas H. Gallaudet of Hartford—a man who seemed to have been raised up and especially endowed for this work. Struck with the case of a little girl, the daughter of intelligent and highly respectable parents, who had been, by the early loss of hearing, cut off, not only from intellectual cultivation, but from the moral and religious influences of a Christian family, he felt that it was a part of the duty of a Christian to provide means of instruction for those whose lot, without instruction, was so peculiarly wretched; and that the last command of the Savior, to preach the Gospel to every creature, applied to the thousands in our own land, on whom the light of the Gospel had never dawned, and who were perishing all around us for lack of knowledge which none could impart. Encouraged and aided by a few friends at Hartford, he visited Europe to acquire, on the spot, a knowledge of the best system then known; and returning, brought with him Laurent Clerc, himself a deaf mute, one of the most distinguished pupils of Sicard, and at the same time, one of the ablest instructors in the Institution of Paris.

Under Mr. Gallaudet and Mr. Clerc, the school at Hartford, opened as has been intimated in 1817, acquired a high and deserved reputation. The rapid increase in the number of its pupils, even at the comparatively high price then charged, testified to the joy and readiness with which parents embraced the offered opportunity of education for those, for whom, but a little while before, instruction seemed utterly hopeless. It was not long before the Legislatures of several States made provision for the instruction of indigent deaf mutés. Other institutions were successively founded, and other States acknowledged the claims of the deaf and dumb, for the means of education. At this time, there are ten institutions in the United States, in successful operation;

provision is made for the education of deaf mutes in twenty States, including all the older and more densely settled parts of the country, and the number now under instruction is not far from seven hundred. It must be confessed, however, that the number ought to be twice as great, to give all the deaf-mute children in our country the opportunity of acquiring an education; but in view of the rapid increase of institutions and pupils, within a few years, we trust that the period is not remote, when the means of education will be provided for all, in every part of our widely extended Union.

The citizens of New York are not wont to suffer themselves to be out done in well doing. Before the school at Hartford was yet in operation, efforts had already been made to establish a similar institution in this city. A letter received from Mr. Gard, a distinguished pupil of the school for deaf mutes at Bordeaux, offering to come to this country as a teacher, first awakened attention to the wants of this suffering portion of our population. In the latter part of the year, 1816, a few enlightened and benevolent men met at the house of the Rev. John Stanford, whose sympathies had been awakened, by finding, in the Almshouse, of which he was Chaplain, a class of unfortunates wholly beyond the ordinary means of religious teaching. Among those who attended this meeting and took the warmest interest in the measures that led to the establishment of our Institution, were the well known philosopher, scholar and philanthropist, Samuel L. Mitchell, and the late Dr. Akerly, who, after laboring for several years in behalf of the deaf and dumb, devoted the last years of his life to the cause of the blind, and may be considered the founder of the excellent Institution for their instruction, in this city.

From inquiries carefully made, it was ascertained, that

this city alone then contained sixty-six deaf mutes, in a population at that time, not much exceeding one hundred thousand souls. This was an unexpected and startling result, and aroused a strong interest in the public mind. A Society was formed, and an act of incorporation obtained, from the Legislature, in April, 1817. The school, however, was not opened till May of the following year.

The Institution, dependent for the first few months on the contributions of private benevolence, was, at an early day, taken under the patronage of the State; but the first provision for State pupils extended only to thirty-two, only one-fifth of the number now provided for, and limited their term of instruction to three years. Under this law, the Institution struggled on for ten or twelve years, under many disadvantages. The average number of pupils did not much exceed fifty, and of these, about twenty were day scholars, often very irregular in their attendance. The arrangement and apparatus of the school room were very imperfect, the system of instruction defective, and the assistant teachers employed, too few in number, and often quite incompetent to their task. In spite of all these disadvantages, by dint of zeal and industry, much good was accomplished, but it cannot be concealed, that during this period, the Institution rather lost ground in public estimation, and the Directors becoming sensible of this, a change of men and measures was determined on, in 1830-1.

For several years the school was kept in the old Alms-house, so called, in the Park, the boarding pupils living with their teachers, in hired houses in the city. It is evident, that under such circumstances, healthful exercise in the open air could be only partially enjoyed, and then at the risk of evil associations, and that little effective moral control could be exercised over the large number who

attended as day scholars. The friends of the Institution saw the importance of securing a favorable site, and of erecting a suitable building; indeed, the anxiety of the Directors to effect this object, led to a degree of economy that even injured the reputation and usefulness of the school; but it was not till after years of effort and anxious solicitude, directed to that end, that the foundation of the present building was laid in October, 1827. The site was given by the Corporation of the City, and a special donation of ten thousand dollars from the treasury of the State, secured, according to a condition annexed, by savings from the income from the Institution, and contributions from benevolent citizens to an equal amount, furnished the means for its erection. These means, however, even with the addition of several thousand dollars raised by repeated appeals to public benevolence while the building was in progress, proved inadequate, and it became necessary to incur a large debt, to complete the buildings. This debt was, however, in a few years discharged, chiefly by savings from the ordinary revenues of the Institution.

Seventeen years ago, on the 30th September, 1829, the edifice was dedicated to its appropriate uses, in the presence of a large assemblage, composed then, as now, of those whose sympathies were enlisted in behalf of the deaf and dumb, or who were led to a spectacle, like the present, from motives of curiosity.

Look back with me to that building, and to that assemblage, and compare them with the present.

The building upon which that assemblage looked with exultation and devout gratitude, in view of the time, labor and anxiety to raise the means for its erection, was then regarded as an imposing and creditable edifice. Yet it was less than half the capacity of the present building. It

formed the central part of the present edifice, to which the upper story was added in 1834, and the inner wings in 1838. The additions, to celebrate the completion of which we have now met, are, however, much the most important. These additions doubling, as I have said, the capacity of the original building, secure to the Institution the capability of receiving and making comfortable, during their term of instruction, all the deaf and dumb children of this great and populous State, for many years to come.

The external appearance and architectural proportions are also greatly improved, and a substantial and spacious range of shops occupies the place of the small frame building first erected for that purpose.

Of the many improvements which have been made in the internal arrangement and fitting up of the building, the room in which we are now assembled is a favorable specimen. There was no Chapel in the original building, nor for some years, any room fitted up in a manner suitable for the public worship of a congregation of deaf mutes.

Taken altogether, the buildings of the Institution are creditable to the Architect, by whose skill the successive additions have been made to develope into a harmonious whole, to the Builders and to the Artists, and not now unworthy of a place among the public institutions of the city. Placed on a commanding and healthy site, with free access for purifying and refreshing breezes, and abundant room for that exercise in the open air, so salutary and invigorating to the young; with a prospect mingling country and city, garden, wood-field and spire; with an ever shifting panorama of commerce and travel, labor and amusement, and in full view of the principal thoroughfares of the island, we trust it may long remain an object of interest to the passers-by, of admiration to visitors, and of pride to our

citizens; a home in which parents can leave their children without anxiety, and to which our dismissed pupils will look back as connected only with pleasant associations; a seat of learning and science; and last, not least, a temple dedicated to religious instruction, and to the acceptable, though silent worship of the God of revelation.

It is a gratifying feature in the history of the Institution, that the enlargement of the buildings has not made necessary, urgent and obtrusive appeals to the charity of individuals. Two or three legacies and donations of considerable amount have been received, within a few years, but by far the largest portion of the revenue of the Institution comes to us in the way of payment for services actually rendered, in the instruction of deaf mutes. In this respect, a better era has arrived. The claims of the deaf and dumb to the means of education are now acknowledged, and the Legislature has repeatedly, and amidst all political changes, recognized the principle, that those means, at first restricted to a fortunate few, should be extended to all whose parents and guardians have not the ability to purchase them. Years indeed, elapsed before this Institution had gained a firm hold on the confidence of the public; and at one time, the patronage of the State was unhappily divided between two institutions; but within a few years past, the Legislative provision has been, at intervals, so increased, that the Institution now contains three times as many pupils as it had seventeen years ago, and the number provided for by the State is five times as great.

The ignorance, apathy, or selfishness of some parents and guardians of deaf mutes, is now the only bar, that unhappily still holds back some few in this State, from the blessings of education. The term of instruction too, has been lengthened from three years first allowed, to six and seven years;

and I may be permitted to say, that great as has been the advance of the Institution in public estimation, its advance in the value of its results has been in an equal, or greater ratio. Instruction is not only imparted to a greater number of deaf mutes, and continued a longer time, but it has been made more thorough. Higher qualifications are now demanded from teachers; the system of instruction has been gradually improved; elementary works have been prepared, the benefits of which are now enjoyed not only by this, but by other Institutions both at home and abroad.

The teaching of some manual employment, in the intervals of study, has been introduced, and extended, with the best effects, to all the pupils. The provision made for the comfort and enjoyment of the pupils, and for the preservation of their health, is much more ample, and the moral and religious influence exercised, within the walls of the Institution, is of a higher character and far more efficient.

If in these things, he, who now addresses you, and who was called to direct its concerns, about two years after it was removed to its present site, has labored for fifteen of the best years of his life, and has devoted to his task whatever of talent, of energy, and of social and moral influence he possesses, he is conscious that but a small portion of the good accomplished is to be ascribed to his individual efforts. Much is due to the faithful and zealous co-operation of an efficient corps of professors and teachers; and, next to the blessing of Him, to whose worship this room is set apart, he feels, that the success of his labors is owing to the generous confidence, (extended to him while yet almost a stranger,) to the judicious counsels and steady support of the Board of Directors.

If, in so many respects, the contrast between the scene before us, and that of seventeen years ago, awakens emotions of gratitude, there are, on the other hand, changes that in-

spire feelings of sadness. How many of those who labored for the Institution in its hour of need have passed from among us! Of its Board of Directors of that year, among whom were some of the most honored names in the annals of our city and State, men who had watched over its interests from its first feeble beginnings, and who, after twelve years of precarious existence, had begun to rejoice in its prospect of success, only two now remain with us, to witness its full prosperity. The Rev. John Stanford, Samuel L. Mitchell, John Slidell, Peter Sharpe, Samuel Akerly, and others of the founders and early friends of the Institution, have, one by one, gone to their reward; and the yet recent death of that venerable, eloquent and warm-hearted man of God, James Milnor, who so long honored the seat of President, and who, on the occasion of which I speak, delivered the dedicatory address, has left a vacancy that none can adequately supply, and a feeling among the pious and benevolent of all denominations, that a great man had fallen in Israel.

It seems proper, on an occasion like the present, that I should give a brief exposition of the system of instruction here pursued, and of the reasons which have decided American teachers to decline certain hazardous and doubtful experiments, involving an entire change of that system; the throwing away of our twenty-eight years of experience, and, as we believe, serious injury to the best interests of our pupils.

It has been stated that our system is fundamentally that of the Abbé De l'Epeé, but with many modifications and improvements, suggested by the experience of successive instructors, during three quarters of a century. The system that prevails in Germany differs fundamentally from our own, and from all the skill and labor and zeal of the German instructors being directed to the teaching of what we consider as a

mere accomplishment, results are, in some cases, obtained that surprise strangers, coming from countries, where the attention of the teacher is given to studies less showy, though more useful. It has been reported, on what is, in ordinary cases, deemed high authority, that, in Germany, it is almost absurd to talk of the *dumb*, that the loss of hearing is nearly supplied by the eye, and that the deaf and dumb can be "substantially in all cases taught to speak as others speak." When we recollect that the deaf mute, who has been taught to read and write, is still able to share but imperfectly, in the conversation of the family circle—is restricted in society to that conversation which is addressed directly to him, and is quite cut off from public teaching, it seems very natural that such statements, as those just cited, should make the friends of deaf-mute children, on this side of the Atlantic, anxious to have them taught to speak, and read on the lips. But we have the most clear, full and unquestionable evidence that these statements are greatly exaggerated; that they assume, as a general rule, results attained only in rare instances, under very favorable circumstances, and even then, magnified by the excited imagination of the visitors; that hardly one in five of the pupils, who have been laboriously instructed to articulate, can carry on a conversation of some length orally, and even these, with rare exceptions, only so as to be intelligible to those accustomed to their utterance; that reading on the lips beyond a few simple words, is a difficult and uncertain mode of communication under any circumstances, and wholly impracticable in many; that no deaf mute, even in Germany, can understand a discourse from the pulpit, or share in conversation not addressed directly to him; and that the time spent in these exercises, which result in real benefit to a few, is a very serious obstacle to the mass, in useful knowledge, and especially to their religious instruction. I

may add, what is, indeed, of less consequence, but which may help to dissipate the illusion raised by the narratives of credulous and enthusiastic travelers, that the articulation of the deaf, even of those who learned to speak before their misfortune, is never like that of other men. It invariably sounds, at least to those unaccustomed to it, strange and unpleasant, and in most cases it is positively disagreeable.

With facts like these before us, we saw no room for hesitation. Since the teaching of articulation is decidedly beneficial in a few cases only, we judged it our duty to confine our efforts, in that branch of instruction, to those cases where there appeared a prospect of benefit.

The importance which the German instructors attach to articulation, proceeds, in part at least, from an absurd and mistaken notion, that words are necessary to thought. Their founder, Heinicke, held that men could think only by the aid of words, and that they could conceive words only when able to articulate them. I need not stop to argue positions so abundantly disproved by facts. The Germans are little skilled in pantomime, and discourage, as much as possible, the expansion and improvement of this language in their schools. Hence they are not aware how rapidly the faculties of deaf-mute children are developed; how quickly they acquire the power of thinking correctly, and of expressing themselves clearly, when they are placed in a community where a copious and improved dialect of gestures is in use. It is true, that the preference of the deaf and dumb, for this language, tempts them to neglect practice in the language of books, which it is necessary that they should learn, but any disadvantage, incident to the use of the sign language, can be remedied by the care of the instructor, while its advantage can be supplied by no other instrument of communication, or of instruction. Much has been said of the rare

power of some deaf persons of distinguishing words on the lips. So indistinct and fleeting are, however, the motions of the visible organs of speech, that those even of the longest practice, and rarest quickness of perspicacity of vision, are only able to make out, with certainty, a few of the most strongly marked words, and from the connection of these, to guess at the rest. Since then, it is much more difficult to read on the lips than to read writing, it is evident that the former cannot be used to teach the latter. Even the German instructors confess, that they have, at the outset, no other means than the natural language of pantomime to reach the mind of the pupil, and to explain the meaning of the first words taught. The severity with which they labor to prevent the development of this language, beyond its first rude elements, proceeds from the propensity of the pupils to prefer gestures to articulation, thus obliging them to interdict conversation in the former, that some practical use may be made of the latter. This propensity, however, with all their care and strictness, they are never able to overcome. They do succeed, indeed, in cramping the faculties of their pupils, in depriving them, in a great measure, of that free, full and joyous interchange of thoughts so delightful to the young, so necessary to the development of the mental faculties; but as soon as the pupils are relieved from the restraints of the school-room, they abandon the slow, painful and uncertain mode of communication, by watching the motions of the lips, and return to their native language of pantomime; and I may add, that this language is, in most cases, more intelligible to persons who hear than their imperfect articulation.

Since we cannot regard articulation and labial reading, in any other light than as accomplishments, attainable by very few deaf mutes, and the attempt to teach which to the mass of our pupils would be worse than useless, we endeavor so

to shape our system and processes of instruction, that the pupil shall, during his allotted term, acquire the greatest amount of knowledge, and the most intimate acquaintance with the words and idioms of language, in its written forms.

The language of signs which some have strangely imagined to be an end of instruction, is simply a means. All our pupils, when they first come to us, bring with them more or less skill in this language, and it forms, at the outset the only possible method of communicating with them. A few months suffice even for the dumbest to acquire, in the society of the Institution, the ability to comprehend and to express, by means of signs, ideas which it would take as many years to enable them to express intelligibly in words.

Here then is a means of defining words, of explaining idioms, of directing the attention to the laws that determine the order and mutual dependence of words in discourse; a means too of narrating facts, of inculcating precepts, of revealing the secrets of the Universe, of unfolding the volume of the past, of leading the mind from Nature up to Nature's God, and of making known his revealed will.

The disadvantages, that make the progress of the deaf-mute, in written language, slow and laborious, are not generally appreciated. The same disadvantages do not exist, in the way of the acquisition of general knowledge, and hence it happens, that many deaf-mutes, whose knowledge of written language is quite imperfect, are yet decidedly well informed, and capable of fulfilling well, all family and social duties. Of the disadvantages referred to, one of the principal is the comparative slowness of all modes of representing words to the eye. No means yet successfully practiced, not even articulation and reading on the lips, can enable the great mass of deaf-mute persons to hold a conversation, in words, with even half of the ordinary rapidity of speech.

This slowness of exhibiting words, joined to the complex form of the words themselves, as they appear to the eye, (for to deaf mutes written words are not the representatives of sounds, but must be recollected by themselves, in fact are to them arbitrary characters, as much as the Chinese,) necessarily influences the ability to conceive words in the mind. That is, the deaf mute not only repeats words slowly, but he *thinks* words slowly; hence he learns words slowly, and combines them slowly. We need not, then, wonder, that so few educated deaf mutes attain to that ability to think in words, which is necessary to an intimate acquaintance with language; and hence, that most continue, through life, to use signs in their private meditations, expressing themselves in words only by translation from signs. It is this mental process of translation, from a language so different in structure from our own, that causes the peculiarities of style so observable in the written compositions of educated deaf mutes. Our language is to them a foreign tongue which they can read and write only by special effort and attention; and hence they seldom attain to the ease, freedom and correctness of one writing his own vernacular.

The diversity of structure, between a language of gestures and a language of words, which has just been referred to, is another great difficulty. In this point of view, every language has difficulties peculiar to itself, and the English language, from the comparative fewness of its inflections, and the greater simplicity of its construction, has perhaps fewer difficulties than most others. Still a very brief investigation will satisfy us, that they are sufficiently formidable, and afford full room for the exercise of all the skill, and patience, and perseverance of the instructor.

The irregular inflections of nouns and verbs, in which respect our language is less burdensome to the memory than

most others, is one of the least of these difficulties. The copiousness of the language, abounding in words radically different to express the same, or slight modifications of the same idea, as *help* and *assist*, *foretell* and *predict*, *draw* and *attract*, *loving* and *amorous*, etc., gives to such words nicer shades of difference. But it is the syntax of speech that embraces the most formidable difficulties. A few of these I will mention as specimens of many more.

Almost at the outset of the course, we meet with a serious difficulty in the use of the articles. These two little words have nothing corresponding in the language of signs, and are used, in speech, with a capriciousness that sets general rules at naught. A boy eats *bread* and he eats *a* loaf. A man goes to *town* and he goes to *the* city. A man goes to *a* tavern, drinks *rum*, and falls in *the* road. In these and in innumerable other cases, the deaf mute is sorely perplexed which article to use, or whether to omit both. We aid him by a classification of words and phrases of like construction, but only long practice can enable him to master all the irregularities in the use of these two particles.

The moods and tenses of verbs present difficulties which are neither few in number, nor of small magnitude. Every one, who has studied a foreign language, must be aware, how difficult it is to seize distinctions in the moods and tenses to which there is nothing corresponding in our own tongue. There are commonly reckoned, in English, six tenses, but the forms of the verb which, in the instruction of the deaf and dumb, must be practically treated as tenses, amount to twelve or fifteen. As the deaf mute is accustomed to make no corresponding distinctions in his own language, you will readily perceive, that it requires years to develope, and inculcate practically, the conjugation of the verb.

One more example may suffice. The use of the abstract

noun, so common in speech, is difficult for the deaf mute, not so much that this class of words represents ideas difficult of comprehension, as because these nouns change, in a peculiar manner, the signification of other nouns joined to them, thus forming innumerable idiomatic phrases. The deaf mute who readily comprehends the phrase, The bird *flew into* a wood, will be sorely puzzled by, The man *flew into* a passion. Similar to this are the phrases, *fall into* love, *fall under* suspicion, *give battle to*, *put in* fear, *take* pleasure *in*, *find* fault *with*, and so on almost ad infinitum. It is evident that here a previous knowledge of the meaning of the verb and preposition, in other connections, can render little or no assistance, and when to the multitude of such phrases, which must be separately explained and separately committed to memory, we add the capricious form of the abstract noun itself, derived from verbs and adjectives, in at least twenty different ways, it should no longer surprise us, that it requires so many years of assiduous labor for deaf mutes fully to master these intricacies of language.

Great as are the difficulties of our task, they are not insurmountable. We have met but few deaf mutes who cannot, with more or less labor, in a longer or shorter time, acquire a knowledge of reading and writing sufficient for all necessary purposes; and with most, these faculties may be cultivated so as to become sources of the highest enjoyment. Instances there are among the pupils now before you, to whom we can point with pride and gratification, as examples of what can be done for the deaf and dumb. It is true that vestiges of the cloud that once overshadowed them still rest upon them—that there are, in the nature of things, limits to our efforts in their behalf, which no skill, or perseverance can pass. They cannot mingle, on equal terms, in the busy scenes of men. They are insensible to the voice

of menace, or the warning of danger. In the crowded mart, in the hall of public debate, in the house of God, every where, they can find only the silence of a city of the dead. The sweet tones of affection fall unfelt on their ears. The thousand voices, that make up the harmony of nature, are to them as things that never were.

But the loss of the whole class of enjoyments, that depend on one sense, does not necessarily leave a void in the heart, or a blank in the mind. You have heard of the deaf, dumb and blind girl, whose life, notwithstanding this double privation, is still a life of free and delightful intellectual effort, of the joyous flow and exercise of the purest affections, and you will understand how educated deaf mutes, who have so many sources of enjoyment, in the endless variety and grace of form, and color, and motion; to whom that bright vista of the future that points to a home of domestic bliss is not closed, and who have such ready access to the accumulated stores of knowledge, and to the communion of the higher and mightier minds of our race, may cease to think of the loss of hearing with regret, or at least with sadness. And if regrets do arise, they learn to look with the eye of faith to that better land, where tears shall be wiped from all faces, and where the ears, closed to all earthly music, shall waken to the symphonies of angels' harps.

An Institution whose ends are thus high and sacred, claims the sympathy, the aid and the prayers of every philanthropist, of every Christian. And now, looking back to the twenty-eight years of its existence, and comparing its first feeble beginnings with its present prosperity; its present ability to do good, to dispense widely the light of science and religion, to confer present happiness and prepare for greater blessings hereafter, I may well congratulate its friends on the contrast. And more especially, to you, gentle-

men of the Board of Directors, I offer my congratulations. You have labored in the cause of the unfortunate deaf mute, without any other reward than the consciousness of doing good. May the auspicious results, that have crowned your distinterested labors, encourage you to still greater efforts. Nothing on your part, I feel assured, will be wanting to raise the Institution to a yet higher eminence, to give it a yet greater capability of doing the greatest good to the greatest number.

And now, my respected colleagues, to whom the task of instruction is more immediately confided, and on whose talents, experience and zeal, the usefulness of the Institution in so large a measure depends, let your watchword be, *progress*, and inscribe on your banner *MACTE VIRTUTE*. You are aware that our system of instruction, successful as it has been, has not reached a point beyond which further progress is impracticable; that continued and unwearied zeal, aided by larger experience, will detect deficiencies; suggest modifications; discover new expedients to lighten the labor of teacher and pupil, and conduct the learner with greater ease and certainty to the goal. Let it be our common object to perfect and simplify the method, and to improve the processes of instruction. Let us inquire diligently what improvements have been made abroad. Let us endeavor, by frequent interchanges of views, to put each in possession of the fruits of the experience and reflection of all. On us rests the responsibility of preparing hundreds, perhaps thousands, of deaf mutes for usefulness, happiness and heaven. May we obtain aid from on high, worthily to discharge this solemn responsibility.

Lastly, to you, my beloved pupils,* the occasion prompts a

* This address to the pupils was explained to them in the sign language by Professor Bartlett, as it was delivered.

word of exhortation. You have been sought out by the hand of benevolence, in your widely scattered homes. You have been rescued from the fearful doom of ignorance and wretchedness, which ere long would have closed over you forever. This beautiful and spacious edifice has been built, and again and again enlarged, for your accommodation. Means have been provided, with no parsimonious hand, for your comfort and the preservation of your health ; for giving you the means of future support ; for elevating you to the moral and intellectual rank, and for restoring you to the social privileges of your brothers and sisters who hear, and above all, for your religious instruction. Gratitude to those who have provided the means of instruction, and to that Power whose instruments in this work they are, demands a diligent improvement of those means. Your stay here is limited, and the present opportunity, lost, will never return. For the sake of your kind teachers ; for the sake of your anxious parents and relatives ; for your own sakes, I urge you not to trifle away opportunities and privileges so precious. May you so improve these opportunities and privileges, that your parents may receive you with joy ; your neighbors regard you with esteem and respect ; your teachers speak of you with pride and satisfaction, and your own consciences reprove you not with time misspent, and talents unimproved ;—and above all, may the doctrines of the Gospel, here preached in a language you can understand, sink into your hearts, and be blessed to your spiritual consolation in the trials and afflictions of life, and to your eternal welfare in the life to come.

A P P E N D I X .

PROCEEDINGS AT THE DEDICATION OF THE CHAPEL.

THE New Chapel, recently constructed at the New-York Institution for the Instruction of the Deaf and Dumb, occupies the two upper stories of the central building. It is sixty by thirty feet, with a lofty ceiling painted after a design selected with much care, and is lighted, with fine effect, by a dome. On the east side, under the dome, is a platform and desk for the officiating teacher, and behind this, along the wall, a row of large slates, on which to write the text and the heads of discourse. The seats, which will accommodate four hundred persons, rise above each other so as to afford every individual a full view of the platform. As the worship of the deaf and dumb is conducted by signs addressed to the eye only, great care has been taken, so to arrange the room, that the platform may be in the clearest light, and that the eyes of every member of the congregation may rest upon it without being in the least strained or dazzled.

The exercises of the dedication were appointed for Wednesday, the second of December, 1846, at one o'clock, P. M. The day proved very stormy, notwithstanding which, the spacious room was filled to overflowing. Among those present, were several persons of distinction, who had come a considerable distance to attend the services on the occasion.

The American Asylum for the education of the deaf and dumb, at Hartford, showed their respect and sympathy by sending their delegate, the Rev. William W. Turner.

The order of the exercises was announced by P. M. Wetmore, Esq., on behalf of the Committee of Arrangements, in pursuance

of which, Henry E. Davies, Esq., from the Committee on Buildings and Improvements rose, and read the statement herewith subjoined.

The Rev. Stephen H. Tyng, D. D., of the Episcopal Church, read selections from the Scriptures.

The Rev. William Adams, D. D., of the Presbyterian Church, addressed the Throne of Grace.

The President of the Institution then delivered the Address published in the preceding pages. The concluding paragraphs, addressed to the pupils, were interpreted, in a very graceful and impressive manner, in their own language of signs, by Prof. D. E. Bartlett.

The platform was then cleared for the exhibition of a class taught by Prof. Cary. This class has been six years under instruction, and being composed of pupils of good minds, presented a favorable exemplification of what can be done for the intellectual improvement of deaf mutes. A small part only of their exercises can be given here; others of equal interest and merit being necessarily omitted.

For the gratification of the company, to many of whom the language of signs, and even the manual alphabet, had all the attractions of novelty, they exhibited the mode of spelling words by letters represented, with great rapidity, by successive positions of the fingers, as well according to the one handed, as the two handed alphabet. They answered various questions in signs. Compliments and welcomes to the company assembled were expressed by each in signs, and afterwards written on the large slates. Of these, the following may serve as a specimen:

“I am very happy to see so many attend this celebration of the completion of the new chapel, &c., of the institution, on the 2d of December. Those excellent ladies and gentlemen were invited by the board of directors. We hope that they are in the enjoyment of health and every blessing, and have a very thankful dedication of the chapel to God.”

To enquiries respecting their studies, they gave answers

mainly agreeing in the subjects enumerated, but varying considerably in phraseology and arrangement. One of these will suffice as an example.

“My following studies are Peter Parley’s Primary Book, Mitchell’s Geography, Morse’s Geography, Class Book of Nature, First Lessons in Physiology, General History, Smith’s Arithmetic, Lessons for the Deaf and Dumb, Course of Instruction, Part II., Dictionary, Union Questions, Scripture Lessons, Bible Composition, Idiomatical Sentences, Letters, Writing Journal, Grammar.”

They afterwards wrote more extended compositions on various subjects, such as titles like the following may indicate. “The Bible,” “Our Education,” “Geology,” “The Transfiguration of Christ,” &c. Of these, the following has been selected as a specimen, not as of superior merit to several others, but because its subject was more interesting and appropriate on an occasion like the present.

“A BRIEF NOTICE OF MY LIFE.—In 1840, I was elected to come to the Institution, at the age of twelve years, by the permission of John C. Spencer, Esq., the Secretary of State, and the members of the Legislature. Now I feel much obliged for their great kindness as my generous friends. I should be much pleased to see them, when they would have an occasion to examine our writings, to prove to them the great blessings we receive, as we can learn how to write, read and cipher well, and acquire a knowledge of astronomy, geography, Scripture lessons, etc., although we are deaf and dumb. No doubt our Institution is our most important situation for the purpose of our education, and our minds are increased in infinite thoughts of the world which is expanded before us.

“When I was at home, without a knowledge of language and any word in books, except some names of my family, of beloved sisters, brothers and dear parents, I never heard of the Father, His Son, Jesus Christ and the Holy Spirit, who are one God from eternity to eternity. I thought the earth was not round like an orange, but its surface was ended very near to the blue woods.

Alas! my mind was entirely dark from ignorance. Yet I was sometimes quick and somewhat polite by seeing an example of good people. Sometimes I painted some papers with various colors, pretended to read my books when I was scolded to be still on the Sabbath day, and often played with my school girls.

“I never obeyed my prudent parents. This was my very poor education at home. If I never were here taught, I fear I should continue in ignorance from childhood to womanhood, and would never obtain eternal life in the heavenly world by a knowledge of salvation and faith in Christ. But I desire to express my gratitude to the Lord for having guided me to this place, which is like a large college, where I am instructed by the excellent professors. Indeed, I am glad to have been educated in various kinds of studies for six years, and especially in one of the most surprising books of God, to those who may love and serve Him forever. O, would that I had been obedient to my parents! but God is merciful to pardon my sins by faith in our Redeemer. What a precious Savior! O that I could be educated twenty years in the Institution if I were a pay pupil.”

While the class was engaged in writing these compositions on the slates, Mr. G. C. W. Gamage, a deaf mute, formerly a pupil, and now a teacher, in the Institution, was called forward, and gave some of those recitations, in signs, which have afforded so much gratification on other similar occasions. The scenes of Christ restoring hearing and speech to the deaf and dumb, and stilling the tempest, were represented with much impressiveness and power. He gave also a graphic sketch in pantomime of the recent melancholy wreck of the steamer, *Atlantic*. He next assumed the character of a clergyman, whom he represented, in his study, composing a discourse, and afterward delivering it in the pulpit. So perfect and natural were his representations, even to the motions of the lips, (though of course he could not utter a word,) that even persons, to whom the language of signs was entirely new, could not mistake his meaning. He also, with equal felicity and fidelity, personated a lawyer pleading a knotty cause;

a doctor summoned in one or two cases of pressing emergency, and a coxcomb adjusting the adornments of his precious person before the glass,

Miss Many, a graceful and intelligent looking young lady, of the class just examined, closed the exercises by reciting the Lord's Prayer, in signs. None who witnessed this scene could doubt, that the silent worship of the deaf and dumb needed not the aid of the voice to make it fervent, solemn and impressive.

The Benediction was then pronounced by the Rev. Philip M. Brett, of the Dutch Reformed Church.

After examining the various apartments of the Institution, the company partook of refreshments provided for the occasion, and at a few minutes past five o'clock, took their leave.

STATEMENT OF HENRY E. DAVIES, ESQ., ON BEHALF OF THE COMMITTEE ON BUILDINGS AND IMPROVEMENTS.

IN the year eighteen hundred and twenty-seven the Legislature of this State, in a spirit of munificence and philanthropy, which should ever be remembered with gratitude, made a grant of ten thousand dollars to aid in the erection of suitable buildings for the education of the deaf and dumb,

One of the conditions of this donation was, that the Managers of the Institution should raise an equal sum by voluntary contributions. The corner-stone of this building was laid on the nineteenth day of October, eighteen hundred and twenty-seven, in the presence of a large concourse of our citizens, by the Hon. A. C. Flagg, then Superintendent of Common Schools, and that officer has ever since remained the firm friend of the Institution, and omitted no occasion to promote and advance its interests and prosperity.

The building then erected and which was first occupied in April, eighteen hundred and twenty-nine, cost thirty-five thousand dollars,—fourteen thousand of which was generously contributed

by our fellow citizens, and the premises mortgaged to pay the balance—eleven thousand dollars.

In a few years, this sum was paid off, by prudence and economy in the administration of our pecuniary affairs, aided by the continued liberality of a few of our citizens.

Since the discharge of this mortgage, no debt has been incurred, until during the past year, necessity has compelled the borrowing of money for the erection of additional buildings.

From eighteen hundred and twenty to eighteen hundred and thirty, the average number of pupils was fifty-six. In eighteen hundred and thirty, the Legislature authorized the education of twenty-four additional pupils at the Institution at the expense of the State. In eighteen hundred and thirty-three, forty more beneficiaries were added to the number then supported by the State; and in eighteen hundred and thirty-four, the building was enlarged by the addition of another story.

In eighteen hundred and thirty-eight, after the transfer by the State, to this Institution, of the school at Canajoharie, a further enlargement took place by the erection of two wings, each about thirty feet square and of equal height with the main building.

In eighteen hundred and forty-one, the Legislature increased the number of State Pupils to one hundred and twenty-eight, and in eighteen hundred and forty-two, it was found necessary for the better accommodation of the mechanical department to erect a range of work shops and store rooms.

At this time it was thought that the accommodations at the Institution would be adequate to its wants for several years, but as it progressed in its rapid career of usefulness and fame, public attention became more widely awakened to the feasibility and importance of educating the deaf and dumb, and the number of this class of unfortunates being ascertained to be greater than was supposed; the Legislature, at its session in eighteen hundred forty-five, influenced by these considerations, and governed by wise and noble impulses, authorized the education at the Institution of thirty-eight additional pupils. We had therefore at the commencement of the session, in September, eighteen hundred

and forty-five, one hundred and sixty pupils provided for by the State, and these with the number supported here by the State of New-Jersey, by the Corporation of this City and by their friends, formed an aggregate of two hundred.

About the time of the passage of this act of the Legislature, the Common Council generously leased to the Institution for twenty-one years at a nominal rent the block of ground extending from the Fourth to the Fifth Avenues, and lying between Forty-ninth and Fiftieth streets, except that portion previously conveyed in fee, and at the same time granted, at a like nominal rent, the adjoining block of ground, lying between the same Avenues and Forty-eighth and Forty-ninth streets, to be enjoyed during the pleasure of the Common Council.

These grounds have been enclosed with a neat and substantial fence, protecting the inmates from annoyance and intrusion from without, and thereby adding greatly to their convenience and comfort, and rendering the Institution far more attractive and beautiful.

The Professors of the Institution, having families, have been obliged to live at a distance from it, thereby subjecting them to many inconveniences, and depriving them of many occasions of usefulness, and the pupils of that constant care and supervision, so necessary to their improvement and welfare.

The Board have erected upon their grounds four neat and commodious dwellings for the Professors, and all the beneficial results anticipated from this arrangement have been more than realized.

The munificent action of the Legislature at its session in eighteen hundred and forty-five, and the tour through the State, in the summer of the preceding year, of our President with a delegation of pupils, awakened a deep and general interest in reference to the education of the deaf and dumb, and in the autumn of that year the Board of Managers found two hundred deaf mutes committed to their care, and the sure prospect of an increase of that number. So great and sudden an accession of pupils had not been anticipated, and immediate provision had to

be made to meet this exigency. The Board, after a careful survey of the whole ground, determined upon the further enlargement of the buildings of the Institution, and the past season has been one of activity and change.

Two new and commodious wings, eighty-five by thirty feet each, with connecting wings twenty by twenty-three feet, have been erected, providing spacious sitting rooms for the pupils of both sexes, furnishing additional dormitories and rooms for other necessary purposes.

The buildings of the Institution proper, with the recent additions, present a front of two hundred and ten feet on Fiftieth-street, the extreme depth of the wings being ninety feet. They are of brick and stuccoed, appearing at a distance like white marble. Beautiful and ornamental porticos are erected in front and rear. The entrance is by the porch in the north front, opening into a hall, on each side of which are parlors for visitors. This hall extends sixty feet to the south porch, and is crossed by another, one hundred and fifty feet in length, terminating at one end in the boys', and at the other in the girls', sitting room, the former occupying the east, and the latter the west, wings. The dining room is a spacious apartment in form of the letter T, in which all the inmates of the establishment, including the President and his family, and the teachers who are not housekeepers, take their meals together, forming a household of nearly two hundred and fifty persons.

This spacious and elegant Chapel has been constructed and fitted up for the use and convenience of the inmates of the Institution, and we have assembled this day, to dedicate it to the service of Him, who has opened the ears of the deaf and taught the dumb to speak. Within these walls, are they to be taught those great truths revealed to man, which if this edifice had not been erected, must forever to most of them have remained a sealed book. Three hundred pupils, can now conveniently be accommodated here, and we confidently hope, that the day is not far distant when that number will be found on our catalogue.

All these alterations and improvements have been met and

provided for out of the monies appropriated by the State and generously given by the friends of the deaf mute, except the sum of twenty thousand dollars, which the Board have been obliged to borrow. They earnestly hope that these mute pleaders around us, will move the hearts of some of our friends to contribute of the abundance, wherewith a kind Providence has blessed them, in aid of the Institution in this crisis. The progress of the noble work in which this Board is engaged should not be impeded, by pecuniary embarrassments, and not one deaf mute, who seeks admission to the privileges here to be enjoyed, should be sent away—and thus far the doors have never been closed to a single applicant capable of being instructed. Thrice blessed will he be who aids in such a work, and many a silent prayer will be offered up within these walls, that the choicest blessings of Heaven may rest upon the friends and supporters of this noble cause.

“It is more blessed to give, than to receive.”

SELECTIONS OF SCRIPTURE, READ BY THE REV. STEPHEN H. TYNG, D. D.

Exodus 4 : 11. The Lord said unto him, who hath made man's mouth ? or who maketh the dumb, or deaf, or the seeing, or the blind ? have not I the Lord ?

Leviticus 19 : 14. Thou shalt not curse the deaf,—nor put a stumbling-block before the blind : but shalt fear thy God ;—I am the Lord.

Proverbs 31 : 8, 9. Open thy mouth for the dumb, in the cause of all such as are appointed to destruction ;—open thy mouth, judge righteously,—and plead the cause of the poor and needy.

Psalms 51 : 15. O Lord, open thou my lips, and my mouth shall show forth thy praise.

Ezekiel 24 : 27. In that day shall thy mouth be opened to him which is escaped,—and thou shalt speak, and be no more dumb ; and thou shalt be a sign unto them ; and they shall know that I am the Lord.

Isaiah 29 : 18, 19. In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord ; and the poor among men shall rejoice in the Holy One of Israel.

Isaiah 35 : 1, 6. The wilderness and the solitary place shall be

glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. Strengthen ye the weak hands, and confirm the feeble knees.—Say to them that are of a fearful heart,—Be strong, fear not.—Behold your God will come, even God with a recompense,—he will come and save you : Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped : Then shall the lame man leap as an hart,—and the tongue of the dumb shall sing ; for in the wilderness shall waters break out and streams in the desert.

Isaiah 53 : 5—7. But he was wounded for our transgressions,—he was bruised for our iniquities : The chastisement of our peace was upon him, and with his stripes we are healed. He was oppressed, and he was afflicted, yet he opened not his mouth,—he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

Matthew 9 : 32, 33. As they went out, behold they brought unto him a dumb man, possessed with a devil : And when the devil was cast out, the dumb spake, and the multitude marvelled, saying, It was never so seen in Israel.

Mark 7 : 32, 37. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed and saith unto them, Ephphatha, that is, Be opened,—and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And they were beyond measure astonished, saying, he hath done all things well. He maketh both the deaf to hear, and the dumb to speak.

Matthew 11 : 4, 6. Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see : The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them,—and blessed is he whosoever shall not be offended in me.

Revelations 3 : 17, 20. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see. Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

